"FREE RELIGION."

THE EVANGELICAL ALLIANCE CRITICISED. COND DAY'S SESSION OF THE FREE RELIGIOUS ASSOCIATION-ESSAYS BY PROP. E. L. YOUMANS, MRS. A. B. BLACKWELL, AND JOHN WEISS-RE-MARKS BY THE REV. J. W. CHADWICK, W. C. GANNET, MORITZ ELLINGER, AND OTHERS.

s audience which assembled at the Cooper ion, yesterday morning, at the opening of the and day's proceedings of the Free Religious Asso-The Rev. O. B. Frothingham presided, and papers es read at the morning session by Prof. E. L. ans, on "Science and Religion," and by Mrs. A. R. Blackwell, on "Truth in Nature," and, at might, on upon the subjects of the essays was parpased in by the Rev. Mr. Frothingham, Mr. Weiss, the Rev. J. W. Chadwick, William C. Gannet, Moritz Edlinger, and others. Full reports of the three papers are presented below, with an outline of

THE PROCEEDINGS.

The morning session of the Free Religious ssociation opened at 10 o'clock. The Rev. William J. otter, the Secretary, read several letters from persons ad been invited to attend, but were unable

should not be able to preach; still another fill our churches;" the Lord was asked " to put a ok in his jaw," and one petitioner waitingly asked prayer mentioned by a speaker at the Evangelica Alliance as evidences of the religious superstition of the e. He then introduced Prof. Edward L. Youmans. who read the following paper:

BY PROF. E. L. YOUMANS. I have been asked to speak on this occasion spon the important subject of Religion and Science Much has been said concerning it, and much more will have to be said before the public are duly instructed as time to prepare anything at all worthy the greatness and interest of the topic, and can only offer you son ne of its aspects, viz.: The Religious Work of Science. diverge, but they go round to opposite positions; they

when we torne on relationed I understand assentially to the being controlled to the Intitle Boing. Pewer, or Cause, he whatever name called, of which all things are the manifestation, and which is recarded and worshiped as the Greator and Ruler of the Universe. It is the office of science to explore the works of God; of religion to deal with the sentiments and emotions which go out toward the Divine Author of these works. But if praise and adoration are due to the Creator because of the harmony and grandeur displayed in the creation, are not toey working to distinctly religious ends who reveal to us these grand characteristics of Divine achievement. To whom are we indebted for a knowledge of the the mentions of the sentence of the working to the third of the creation of the sentence of the concept of the truths; and if these truths are divine is not the research in a pre-eminent sense a religious work. Among the ancients so infine was known of the operations of harmer that nothing like a general order or system of laws was suspected. The matural, in fact, was not differentiated in conception from the supernatural. The whole scheme of things was hedded in super-altition and mysticism, and the human milke a general order or system of laws was suspected. The matural, in fact, was not differentiated in conception from the supernatural. The whole scheme of things was hedded in super-altition and mysticism, and the human milke a general order of system of laws was suspected. The matural, in fact, was not differentiated in conception from the research of the conception of the conception of the research of the super-altition and mysticism, and the human milke a general reverse of the conception of their true laws and causes. Kepter and Galliev verified and executed his work, and prepared the way for Newton, who struck out the universe prevails through space. But if the order of the naiverse para and the celestial harmonies. This closed the life great scientific stadents of a large of a large of the super-all products o

THEOLOGY THE FOR OF SCIENCE.
Certainly science has not been the enemy of religion in this, but it is equally certain that theology has been the adversary of science. That Copernicus did not pub-Tish his book on the revolutions of the planets until after be was dead; and that Galileo, less cautious, got after he was dead; and that Gallico, less cautions, got into serious trouble with the ecclesiantical powers by publicly maintaining the views of Copernicus, are but special facts of which the whole history of science is full, showing the hinderances which theology has put in the path way of those researches which have led to our knowledge of the order, the harmonicas, and the giories of the universe. But the conflicts of four centuries have not gone for nothing. Every inch of the ground has been fought over with descerate carnesiness. It

has been the business of theology to defend accepted opinions, and it has been the business of science to question them and arrive at new opinions. What the general issue has been would seem to be obvious, but upon this parties differ. Prof. Hitcheoek, at the Tyndhil banquet, said: "It seems semetimes as thouch science and religion had met in a very marrow path on a dizzy ridge, and were interlock-very marrow path on a struggle that must be fatal to one or the other of them. If it comes to this, I think his or the other of them. If it comes to this, I think his or the other of them. If it comes to this, I think his or the other of them. If it is true that if philosophers have suffered, their cause has been amply avenged. Extinguished theologians he about the cradle of every science as the strangled snakes beside that of Hermirs, and history records that whenever science and orthodoxy have been fairly opposed, the latter has been forced to retire from the lists, bleeding and crushed, if not annihilated." But be this as it may, science has achieved its noble work, as all the world now testifies. It has gained supremacy over the forces of mature, it has established principles for the guidance of mature, it has established principles for the guidance of mature, it has established principles for the guidance of mature, it has established principles for the guidance.

scious force, which knows no cud and adopts no means?" Its worthy of note that the most retregrade position was taken by a distinguished scientist. Dr. Dawson, the geologist, proposed to relegate the question to scriptural decision. The theologians no longer claim for the Bible the character of an intallible scientific texthook; Dr. Dawson avowed it as his authority in Biology, He is reported to have said that "as regards varieties Darwin is well enough, but as regards species I don't believe in it, because it comes in contact with the Bible." President Amierson was willing to adom't Darwinism, not as an established fact, but as a working hypothesis, which of course implied that it coordinated the facts and expressed the truth more perfectly than any other view.

We certainly cannot complain that the theologians be careful that it is not a false light. What would Dr. Anderson think of one who should annex the condition he proposes to the acceptance of the law of gravitation or the atomic theory! The question of evolution is to be first settled by evidence as true or false, and this, as Dr. McCosh admits it belongs to science alone to determine. If it he rejected by science, there is an end of it for everybody; if it he established, nothing remains for theologians but to adjust it in their system and put it to its proper theological uses. We are here, however, chiefly concerned to note the register of advancing liberality among the evangelicals, as indicated by the discussion. They defer to science, and do not shrink from the most obnoxions theories, as research shows them to be true. They are to be congratualated on their own development, which is so marked as to lend no small support to the hypothesis. Twenty years ago Dr. Brown would have been ejected from such a convention by explosive indignation, as leprous with heresy, and if things proceed at this rate, in twenty years more we shall expect to see the whole Alliance rise to its feet in expression of respect and gratitude, when the names of Spencer and Darwin are mentioned. I believe myself that evolution is a grand objective truth of the universe, still much obscured and beset with difficulties, but unmistakably outlined and supported by a mass of evidence that preponderates overwhelmingly. In a religious point of view it has but one significance. Offering a grander conception of the cosmical order, and a deeper insight into its wonderful workings than had ever before been attained, it is the sublimest tribute that the human mind has ever made to the glory of, the Divine Power to which it must be ascribed. With the acceptance of evolution the unworthy philosophy which has sought to honor God by the derangements of his own work comes to an end, and the argument passes into a new phase. This we owe to science, and there is encouraging evidence that theologians even Auderson think of one who should aunex the condition

germ contains virtually the full-grown plant, that whole history of the material universe was potentially contained in the first atom, or "cosmic vapor," and that not a single act of what was erroneously designated supernatural creative power had ever been intercalated into it, so far from excluding, this would only be more profoundly consistent with the agency of an absolutely personal intelligence. For it would be only more fully significant of an intelligence in which the end was ever presupposed in the beginning, and the beginning surely prophotic of the end; and all things were woven together by the grand necessities of thought.

who are depending and wave a doing an ligious work; and may it not be that of the philosophy of evolution are entitle place among the evangels of our time !

REMARKS OF JOHN WEISS.

Upon the conclusion of Prof. Youmans's paper, John Weiss gave Turther views upon the subject, of which the fellowing is an abstract :

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It has recently been proposed to apply a scientific test of the efficacy of prayer by uniting all Christians in praying for the patients of one ward of a hospital to the exclusion of the rest for a given time, and noting whether medical skill recinforced by prayer is superior to medical skill alone. It would, if undertaken, be a very imperfect test, for unless the patients were ignorant of the trial, their imagination would greatly affect the result. When expectation is nourished by superstition it can produce great effects, as in the case of the Siberian invalids who often recover after having being howled over by their medicine man; they recover because they expect to do so. The same is true all the world over. Men have pretended to have been converted because they know that some one had prayed

Religious Association. We have a good deal of work, refuse any outside discussion." A little later Mr. Frothingham stated: "We have not claimed to offer a free platform for discussion." Mr. Gannet followed Mr.

I confess I should have enjoyed hearing what our riend on the left would have said, for I am pretty sure I confess I should have enjoyed hearing what our friend on the left would have said, for I am pretty sure it would have roused me up to say with more force and enthusiasm what I intend to speak about. I believe that seience not only allow relation but exists it. Science is what makes one feel his relation to God, to religion; it puts God in His universe, and doing that, helps religion. Whatever makes the physical universe vaster—whatever makes it more a unity, more full of action—that, I think, brings God into the universe. Science has made the universe more a unity in our minds. Think of that have of gravitation by which the fain drops patter on the window pane. Think of that truth of the correlation of forces by which we know that the old dream, dreamed before Christ was born, is a reality; that no force ever comes out of nothing, ever goes into nothing. Think of it in the light of the unity which it gives to all things. Think again of what the spectroscope has told us. How it has actually visited the sun and gone great distances beyond, and told us that the constitution of the evolution theory as applied to life, which shows that we ourselves are the children of all lower life. Take the four endowments that science puts in the universe in our eyes to-day. It makes it more vast, more a unit, more active, and it makes the activity more progressive. But see what we have got—one oneness, from rim to rim, only there are no rims in that vastness and oneness. What are one's feelings before such a universe! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense of utter mystery! Do we not feel a sense that the was it not a sense of His omnipotence—a sense that He was it not a sense of His omnipotence—a sense that He was the A

work of his faith not within the word, but wholly within the works of the Creator! God is one, and whether or not the Bible is a revelation of Him and from Him, the universe—which all Christians admit to be His handlwork—when rightly interpreted, must, as far as it reaches, be a true and authentic version of his character, his designs, his laws, and his purposes toward mankind. The Bible may go further, and teach us more of duty and of destiny, but it can feach nothing which will contravene one fact recorded in the divine book of nature. There real science and true religion can have no conflict; but if they seem to disagree the teachings of the authorize, to which all can appeal—not the interpretation a world like this or carry it onward toward perfection, must be made to offer its testimony—to offar it so convincingly that it will be admitted. If Nature can assure us of a true human personality, indivisible and immortal—as I think she can, with an assurance so strong that no wordscan express the intensity of my conviction on this point—then lot us ask her for evidence, for genuine scientific proof—if testimony so Indispitable is really to be found in her keeping. Whether or not we can find a personal God, an individual soul, and an immortal life in science alone, may well admit of question. But suppose some extract seeker after truth had become convinced that it is there only that we have to look for a solution of all these questions; could be receive the right hand of feilowship from Evangelical Christianity!

MORAL LAWS GROUNDED IN NATURE. Men fail grievously and differ widely in the interpretation of texts, and they can do more than this in ex-pounding the principles of the Divine Government as the Scriptures, nor even to call in question their authen-Granted that He has told us all that in the Bible, it is still incredible that He should have left nothing but darkness upon the subject in nature, which was earlier thin all books, which men would regard as at least equally authentic, and toward which we must turn of necessity to gain our knowledge upon nearly all other subjects. Unless we cast discredit upon his wisdom or on his benevolence, we must infer that he has revealed his real character in his "Cosmos"—revealed it far more broadly and fundamentally than would be possible in mere words, even though we fully admit the divine authorship of the Scriptures. Language is only the embodiment of human thought, but things, in our matural creed, are the embodiment of divine thought. If He would reveal himself in human words he must limit himself in our terms, narrowing his conceptions to our halting and variable symbols; but in things—his terms of speed—He has unlimited scope to express without flaw his entire scheme of being, embodying and illustrating his character with no other restriction than the comparative finiteness even of the whole universe, to himself, the Infinite. Can human language as yet compass the Cosmic record benched as minutely that no eye of man, nided by the best microscope, can decipher it, and spreading outward beyond all reach of telescopes. Then there is mind to be read by the eye of mind alone. Evidently then his highest, most untrained revelation of himself must be given in his creation, and not in language which is but the feebler creation of man.

BELIEF IN A PERSONAL GOD.

Can we believe in a personal God; the Author, the

Can we believe in a personal God; the Author, the conscious intelligent Author of all natural law of the whole wonderful system of adaptations through a prothe content of the service of the se gressive harmony is continually evolved, and yet dare to fear that the science of his universe can land us ultimately in infidelity ! Some partial reading may take us

for seeking there a confirmation of our hope in immortal life, we ought to look there ourselves. The first all-important thing for us in this age of scientific research is to ask for scientific evidence that each of de is endowed with an unchanging identity—with a reality and unity of being which is and must be the same yesterday, to day, and forever. If Herbert Spencer could admit, if Dr. Youmans could admit, if any well-instructed scientist could admit that the real one was a unit—a mental molecule entire and invisible—they would need no further proof of immortality. Every scientist who could admit that there is scientific proof of personal life, pliesty of character. To all the physical evidence which can apply in the one case, with its legitimate deductions in the other, we add a new and distinct class of physicological facts and their inductions. There is no lime, and it is not a part of my purpose to-day even to indicate the line of evidence that every mind is an entity—not a process or an adaptation of matter or of forces, as Darwinism teaches. I am talking especially to those who fully admit the unity and the reality of mental natures. They need no proof on this point. They are entitled, then, to look to science, to philosophy, to psychology, for all the evidence which they can ever need to assure them of immortal life. Sponcerian evolutionists who resolve everything—matter and mind alike—into ultimate impersonal force, have, of course, no personal life remaining. Immortality, impersonal, to them is unknowable—in attribute of the absolute. Will selence ever prove to their satisfaction that all force, material or mental, inheres in its own substance! At least it should seek to do this, or else accept of their position and conclusions without any murmuring. Personal annihilation is

What right, then, has religion to stand appailed before iself as for its very life to prove that they are but irrelreligious theories by God's own and established facts. Faith is good; but faith with a groundwork as the duplicate universe of mind and matter—sooperalive and still evolving higher and higher results—must be infinitely more satisfactory than any implicit, unentigatened trust. Faith is good, but sight is better. If the Father has written his laws, mental and physical, in the minds and bodies of men—has enwrought his moral code in the moral being of his children—as he has made the laws of motion inhere in ais moving worlds, to see and read his record, is desirable beyond all comparison. Who calls in question the laws of motion if yet how were they discovered! By sight—insight, intuition—not by faith, So shail all truth be made manifest. One sentiment in conclusion, "There abideth faith, hope, charity—these three; but the greatlest of these is charity."

Mr. Frothingham then spoke of the probability that

Mr. Frothingham then spoke of the probability that free thought would abolish the clergy as a special order. They might remain as instructors and teachers; if so, they would exist as a body of men to teach, not by divine authority, not by special inspiration, but as men who study science, read literature, and who, in their large human sympathies, use all their powers in the sin-

gle work of lifting men up out of animalism.

The Rev. Wm. J. Potter spoke of the gradual change in the societies to which he belonged, the Unitarian, in which the ordinances formerly practiced had been left out. He mentioned his own society, in New-Bedford, as an example, where the ordinance of baptism had been first discontinued, followed by the non-observance of he communion.

In the evening the audience was larger and more in sympathy with the speakers. Mr. John Weiss read the main paper of the evening, which will be found below in

EVANGELICAL ALLIANCES.

BY JOHN WEISS. We have had an Evangelical Alliance of the tribes professing Orthodox Christianity. There was a gift of tongues if not the descent of the Roly Spirit. The subects offered for discussion included "Christian Union," Christianity and its Antagonists," " Prayer," "Revivals," " The Pulpit," " Protestantism and Romanism," 'Sanday Laws and Legislation," "Support of the Ministry," "Christian Missions," and finally, at the very end of this formidable catalogue there came "Social Evils." As regard for authority is supreme in the Evanguileal Churches, I considered from what quarter the model and tradition of these subjects must have been

who would learn love in goodperation, and are poisoning the source of religion in their hearts; for if a man cannot love his brother whom he has seen how can he love an unseen God! The gaudy aslooms and their glare into the faces of the young men passing; under the gazinght allurements fit and cluster, beckening health and honor away to make the city a fonier cesapool; the avanues are gutters along which the invisible demoralization of a great country relis, fed by every conceivable device of selfishness. When these religious mea gathered in council, they ought to have said in unison, "Behold we bring you good iddings of great joy, which shall be to all people," for we come to help save a people from their sins, without a tract, with minds emptiod of dogma and sectarian scal, to make room for the thoughts

Instead of this it is made plainer than ever that the theory of saving men by fundamental dogma is essen-tially antagonistic to the theory that salvation depends

The dogmatists reply that no mistak: was made at all, for the Creator meant to make a creature who should

have a knowledge of good and of evil. There was no

right and no wrong till man appeared. Now God wanted a good deal of vice in order to refine out of it a good deal of virtue and make a glorious immortal creature. He
did not compromise himself by originating this vice, because He know that man would do it for him; He let
him for ulterior purposes. God was very arrival to get
imminerable chesinuts out of elecant five by means of
this other party, and no blame to him at all. But about
1900 years ago it was discovered that virtue was not doctrines first; for the alif cannot reash man except by these definite chaineds. The mind must create and koop them open, and salvation shall flow between their banks. When this whole scheme, with all the monstrous assumptions it includes is stripped of evanucload condition, and the texts, upon which it rests entirely, are knocked and to the state of the stripped of evanucload condition, and the texts, upon which it rests entirely, are knocked and to the state of the

MORALITY AND DOOMA. Whenever the pretense is made that morals are independently powerless without a personal acceptance of a mental programme, an adhesion to certain proposi-tions, a belief that salvation depends upon a statement concerning a Redeemer, they part with their organic spontaneous relation to the health of man. The mind has to watch its doctrine so closely that morals take a base advantage. Indeed they are damaged by being forced into an unnatural union; they become sterile, or only succeed in propagating a hyprid, whose name is decorum. A mind that is well piled with the evangelical phrase begets a sentiment for it. It is like a passion for nover-reading, or the last now race in music and the fashions. Matters pressing as life, threatening as death, are slurred to keep the doctrine up to concert pitch and gratify the fond emotion; and it is much easier to gome to Jeans in a vestry than to imitate him on the street. I have heard lately of an concerning a Redeemer, they part with their organic